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SERMON

OCCASIONED BY THE

DEATH of His late MAJESTY,

Preached at the SYNAGOGUE of

The PORTUGUESE JEWS in *London.*

[Price ONE SHILLING.]

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BRITISH MUSEUM

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SERMON

OCCASIONED BY THE

DEATH of His late MAJESTY,

Preached on SATURDAY the 29th of NOVEMBER, 1760,

IN THE

SYNAGOGUE of the PORTUGUESE JEWS In LONDON.

By ISAAC MENDES BELISARIO,

One of the TEACHERS of their CHIEF SCHOOL.

Preached and Publiſhed by ORDER of the ELDERS and WARDENS of the ſaid COMMUNITY.

Tranſlated from the SPANISH.

LONDON:

Sold by Mr. BROTHERTON in *Cornhill*; Mr. WOODFALL at *Charing-Croſs*; Mr. KINNERSLEY in *St. Paul's Church-Yard*; and Mr. LANGFORD at *Temple-Bar*; M.DCC.LXI.

W. Musgrave.

IN the Deſcription which the Sacred Hiſtory gives us, of the laſt Period of the ſecond Sovereign of our Nation, we are informed, that our great Monarch *David* * " *having reigned Thirty and Three Years* " *in* Jeruſalem, *died in a good old Age, full of Days,* " *Riches, and Honour; and with the additional Satiſ-* " *faction of having eſtabliſhed his beloved Son* Solomon " *for his Succeſſor.*"

In the laſt Chapter of the Treatiſe of *Sanhedrin* we meet with the following Expreſſions of three of the principal Diſciples of *Rabby Elyhezer*, one of the moſt celebrated Doctors and beſt Rulers of our Republic.

As this pious and illuſtrious Man was preparing in his laſt Illneſs to exchange this periſhable and tranſitory World for a glorious and happy Eternity, he was interrupted in the midſt of ſuch divine Meditations, by the affectionate Zeal of his Diſciples, who were deſirous to pay him the laſt Tribute of their ſincereſt Gratitude,

* 1 Chron. xxix. 27, 28.

There cannot be the leaſt Doubt of their Sincerity at this Juncture, for this was the Hour of Truth and Plain-dealing; which ſtrips off the low Diſguiſe of Artifice, and baniſhes every Motive to Diſſimulation and Flattery.

The firſt who broke that Silence, into which they were awed on ſo mournful an Occaſion, was *Rabby Tarphon.*—" *Be this thy Comfort, Maſter!* (ſays he) *be this* " *thy Comfort, that thou haſt been of more real Service* " *to* Iſrael *than all the Plenty ariſing from the Rain in* " *due Seaſon:*" In a ſimilar Method, tho' with a more elevated Idea, ſucceded *Rabby Joſhua.*—" *Be not afflicted,* " *O Great Teacher! at the Thoughts of leaving thy be-* " *loved People; ſince thou haſt been of greater Utility* " *than the genial Influence of the Sun itſelf in its benign* " *Orbit.*" After ſuch energetic, ſuch ſublime Expreſſions; after ſuch highly exalted Figures, what Symbol could remain ſufficiently expreſſive for *Rabby Elhazar, the Son of Hazaryas*, to convey his Elogium under? But we ſhall ſee that he yet ſtruck out ſomething more ſublime and pathetic; conſiſting in that ſimple, natural and unaffected Style, which is abundantly more moving: He pronounced his whole Panegyric in theſe few Words.—" *Rabby Elyhezer has been a Protector,* " *and more than a Father to his Nation.*"

Eaſy

Eaſy it is to diſcern (beloved Brethren) what extreme Concern, what deep-felt Emotions, and what genuine and real Affliction we now groan under, from that grievous and national Loſs, which theſe Kingdoms at this Time lament.

I do not propoſe to mitigate your Grief or aſſuage your Sorrow, ſince it is but juſt that we ſhould feel the deepeſt Senſe of the Loſs of him, who never gave us any other Cauſe to mourn. It is but reaſonable, that our Tears ſhould flow for the Death of a Sovereign, who during a Reign extended to ſuch a Length of Years, never gave us reaſon till now, to heave a ſingle Sigh. This Conſideration excited the truly reſpectable *Elders of our Community* to order a Funeral Sermon; that we may acquit ourſelves at leaſt, of a ſmall Part of our Duty, by commemorating the diſtinguiſhed Virtues, the conſpicuous Actions, and the ſhining Qualities, which adorned *our high, mighty, and incomparable Monarch, our Sovereign Lord King* GEORGE II. whoſe immortal Part, without doubt, is aſcended to that heavenly and beatific Region, where the juſt and virtuous of the whole Human Race receive the Reward of their good Actions: What can we do leſs, than dedicate a few Moments to the glorious Memory of him, who dedicated

the whole Term of his Reign to procure us uninterrupted Happineſs?

I have here laid before you, the Plan and Subject of my preſent Diſcourſe; deeply ſenſible of the great Honour of being nominated for the Pulpit on ſo ſolemn and particular an Occaſion: I cannot help feeling at the ſame time the great Difficulty of a Taſk ſo arduous; on one hand I acknowledge with great Truth my Happineſs in being allotted to ſuch an Office: on the other, when I reflect that the moſt ſharp-ſighted, and (if I may uſe the Expreſſion) the higheſt ſoaring Eagles of Erudition and Eloquence, might deſpair of doing Juſtice to ſo exalted a Character, my humbler Genius drops her Wings, conſcious of her Inability.

Yet as if this was not ſufficient to intimidate me, I labour under the additional Circumſtance of not having had ſuch Time for preparation, as might enable me to extricate myſelf out of theſe Embaraſſments, in the beſt manner my very limited Talents will admit of.

The Difficulty, in which I find myſelf involved, is ſo great, that nothing could animate me to proceed, but this Reflection; that laboured Diſcourſes, rhetorical Figures, and great Efforts of Genius, are required more to varniſh apparent Virtues, and throw a Luſtre over dubious

dubious Characters, than to deſcribe Actions truly heroic, or to place ſuch conſpicuous Facts in their proper Light, as will admit of none but the moſt natural Conſtruction, which will ever be the moſt juſt and moſt favourable to the Character. Palliating Diſcourſes ſtand in great need of the Aſſiſtance of Art, ſince, inſtead of informing us what the Perſonage, whoſe Elogium they have undertaken, really did, they only tell us what he ought to have done. But O! how eaſy a Taſk is it to make the Encomium, even of a great Monarch, when this conſiſts in nothing more than a bare Relation of his Actions. Actions which even his very Enemies, nay Envy and Malice itſelf, were compelled to applaud. Animated with this I begin to reſume freſh Spirit, confiding chiefly in the Aſſiſtance of that all-mighty and all-gracious Being, *whom all Nations ought to revere, and all their Kings bow down to his Honour* *.

The Text, which I have ſelected, leaves no room to doubt of my Intention to draw a Parallel, and make a Compariſon between our deceaſed auguſt Monarch, and the great Hero *David*. Time will not permit me to enter into a circumſtantial Compariſon between their heroic Actions; nor do I pretend enthuſiaſtically or flatteringly to ſay, that the Portrait of the one is a perfect Reſemblance

* Pſalms cii. 16.

ſemblance of the other. But I think I may venture to affirm with great Veracity, that in general there is a very ſtriking Similarity between them, as well in Valour, Fortitude, and Magnanimity, as in Juſtice, Benevolence, and Humanity.

In one Point they were certainly equal, both loved Truth, and deteſted Flattery. Who then will dare to tarniſh the Luſtre of his Majeſty's Fame by fictitious Elogiums? A vaſt Field opens upon us for Compariſon and for Encomium, without going beyond the Boundaries of Truth. The bare reading over the Text, which introduces my Diſcourſe, will enable every one to make a juſt Application of the particular Facts it informs us of.

David reigned in Jeruſalem, and our Sovereign in the Hearts of his Subjects *thirty and three Years*; I do not pretend to conceal that *David* reigned ſeven Years more in *Hebron*; but the Superiority, which *David* had in the Years of his Reign, our Sovereign enjoyed in the Years of his Life, which were ſeventy-ſeven, whereas the Years of *David* amounted only to ſeventy.

*The Tradition of our *Sages* informs us of other Circumſtances relating to the Death of *David*, which equally occurred

* Talmud, Treatiſe of *Sabbath*, Fol. 30.

occurred on the preſent mournful Occaſion. *Both died on the Sabbath-Day, both had on the ſame Day commended themſelves to God, and both died ſuddenly.* O how equal and how prodigious a Felicity did theſe devout Heroes enjoy! both quitted this World on a ſudden; both were ready and prepared to appear as ſuddenly before that righteous and divine Tribunal, where Potentates are not only to give a ſtrict Account of their private Conduct like other Men; but have the additional Weight to anſwer for, the Adminiſtration of their Government, as Diſpenſers of a Power, delegated to them by that Omnipotence, which conſtitutes them its Vicegerents, to make their own trueſt Happineſs center in procuring the greateſt Bleſſings to their Subjects, and the greateſt Glory to their Kingdoms. "*By me* "(ſays the divine Wiſdom through the Mouth of the "wiſeſt of Princes) *Kings reign, and Princes decree* "*Juſtice. By me Princes rule, and Nobles, even all* "*the Judges of the Earth**."

Our Text farther informs us, that "*David died in* "*a good old Age, full of Days, Riches, and Honour.*" Should I proceed to illuſtrate this part of the Parallel between the two Monarchs, I ſhould be guilty of an unpardonable Treſpaſs upon your Patience, eſpecially

as

* Prov. viii. 15. 16.

as the Sovereign, whoſe Obſequies we now celebrate, died at a Period of the greateſt Opulence, Grandeur, and Glory hitherto known by this Nation.

This is the Analogy in the Parallel, which the Text offers to our View, ſupported by the Tradition of our Sages. But the Parity in the Years of their Reign, and the Day and Manner of their Death, would be Particulars too trivial to deſerve Commemoration, if the Reſemblance could not be carried on to Circumſtances much more eſſential.

The Happineſs of a Government does not reſult from the Number of Years in which the Prince ſways the Sceptre, but from the juſt Manner of his Governing, and the wiſe Maxims of his Adminiſtration. —

The Conſtitution of theſe Kingdoms is allowed to be the moſt excellent that Human Wiſdom was able to frame; and perhaps approaches neareſt to the *Iſraelitiſh* Government, in which the Kings were equally reſtricted to the Obſervance of the Laws. Experience has ſhewn, that thoſe Princes who maintained the critical Balance of Power in this ſingular Form of Government, in a ſteady and exact Equilibrium, were ever the moſt proſperous and the moſt happy: but no one of them ever ſurpaſſed our illuſtrious and upright Monarch.—Where indeed is the Wonder, that a Prince who adhered ſo cloſely to the

religious

religious and prudent Maxims of *David*, ſhould like him too be generally proſperous and happy. Both eſtabliſhed the Principles of their Government upon the ſecure and laſting Foundation of moral Rectitude. Both well knew how to attemper Juſtice with Mercy. It coſt our compaſſionate Monarch Tears, whenever he found himſelf obliged to confirm the Sentence of Death pronounced upon the meaneſt of his Subjects; whilſt he puniſhed the Crime, he at the ſame Time pitied the Criminal.

Both Monarchs equally diſtinguiſhed themſelves as well in forgiving Injuries, as in rewarding Services.

Both Monarchs equally protected and encouraged Learning; Merit, Valour, and Modeſty, wanted no recommendatory Patron to obtain Entrance at their Courts; there, Virtue, Truth, and Honour were always admitted, reſpected, and rewarded.

Both were indefatigable in labouring for the Good of their Subjects; and in thoſe Hours of tranquil Repoſe, which gave Relaxation to the greateſt part of their People, they, even in an advanced Age, continued their watchful Guardians, and were attentive to, and laboured for the Safety of the whole Community.

To conclude therefore this part of the Compariſon, we may truly ſay the ſame of our Sovereign, which the inſpired Pſalmiſt *Aſaph* ſaid of *David*; *He governed them according to the Integrity of his Heart: and guided them by the Skilfulneſs of his Hands* *.

I have ſhewn one part of their Reſemblance in their domeſtic Government. I acknowledge indeed that our auguſt Monarch had not ſo many Opportunities of ſhewing his Proweſs in War; but even in that Point, Inſtances are not wanting of his Valour and Capacity.

If *David*, even from his Youth, ſignalized his Heroiſm, the ſame did our Sovereign; for he too gave ſignal Proofs of intrepid Courage in his Youth, as well as when he diſplayed that excellent military Conduct in his advanced Age, expoſing his ſacred Perſon, to obtain an important and happy Victory over ſuperior Forces.

If *David* had Force and Dexterity enough *to overcome wild Beaſts, and conquer Lions and Bears* †; our Sovereign exerted ſtill greater Skill and Reſolution; for he knew by his Addreſs and conſummate Prudence to quell the Pride, and reconcile the Fierceneſs of Factions

* Pſal. lxxviii. 72. † 1 Sam. xvii. 36.

tions and contending Parties; he did more, for he obliged even the Ferocity of the Diſaffected to acknowledge, that their Well-being was inſeparably connected with their Loyalty.—This he effected more by Moderation and Benignity than by Force of Arms.

Both Monarchs, when they engaged in any War, always founded it upon the Juſtice and Rectitude of its Cauſe; and whilſt they took the propereſt Meaſures, and made the beſt human Diſpoſitions, both always implored Divine Providence to grant them that Aſſiſtance, on which alone depends Victory and Safety. Both always returned the moſt devout Thankſgivings to *that* Providence for their happy Succeſſes.

If *David* had the Humanity not to hurt *Saul* when he was abſolutely in his power; our Monarch had the Magnanimity to offer Peace to his Adverſaries, even in the midſt of his moſt compleat and aſtoniſhing Victories. But can it be deemed extraordinary, that one who was a Friend to the whole human Species, ſhould make ſo laudable and benevolent a Propoſal.

I have here given a Draught, though I muſt confeſs a very imperfect one, of Part of the excellent Character of our deceaſed and glorious Monarch, in a Compariſon of his Virtues, Maxims of Government, and heroic Actions with thoſe of King *David*, of whom the Pro-

phet *Samuel* ſays, that *God had choſen a Man after his own Heart* *.

I ſhall now proceed to a brief Application, of the Aphoriſms produced in ſupport of my Text, to my preſent Subject; whence it will evidently appear, that the ſame Bleſſings, which the Diſciples of *Rabby Elyhezer* applied to their Maſter under the Emblems of Rain, Sun, and Father, were verified with the ſtricteſt Propriety, in the Bleſſings theſe Kingdoms enjoyed under the incomparable and happy Government of their late Sovereign.

It is evident from theſe Elogiums, that *Rabby Elyhezer* procured the greateſt Felicity to his Nation in Temporals as well as Spirituals.——Our Sovereign had not only the Weight of the civil and ſecular Government of various Kingdoms and Dominions upon him, but preſided in all as ſupreme Head of the eccleſiaſtic. He was the Head and Support of the Eſtabliſhed Religion, but at the ſame time granted a full Liberty of Conſcience, and preſerved the Toleration inviolate; that every Religion and Sect might ſerve the Creator in the manner that appeared to them moſt acceptable and agreable to the Object of their Adoration.

I

* 1 Sam. xiii. 14.

I now proceed to the Application of the emblematic Elogiums.——The Rain, which fertilizes and makes the Earth fruitful, is the moſt proper Symbol of Plenty; and who is ignorant that our Sovereign contributed, by the moſt prudent Laws and Rules of Government, to procure us the higheſt Degree of that ſingular Plenty, which the Divine Providence has poured out with an unſparing Hand upon theſe happy Kingdoms.

We can all remember, that when a natural, or perhaps an artificial Scarcity, ſucceeded, the firſt thing recommended by our benign Sovereign to his auguſt Parliament was, that laying aſide State Affairs, though of the greateſt Weight and Conſequence, they ſhould apply in the firſt Place to find out a Remedy, and relieve the diſtreſſed Situation of the Poor. *O! how appoſite then are the Emblems of Rain and Dew to a Prince of ſuch Beneficence!*

So great was his Care, and ſuch was the Superiority of his naval Forces, that even during the Courſe of a long protracted War, againſt a moſt powerful Enemy, the prodigiouſly extenſive Commerce of his Subjects flouriſhed under his Protection, as much as in Times of the greateſt Peace and Tranquility.——The Fleets and Armadas of the Enemy hid themſelves in their Ports as their only Refuge, and the only Means of preventing their

their total Ruin. From this reſults the great Opulence and Power of theſe Kingdoms.—From this ariſes the immenſe Abundance of their Imports, drawn even from the moſt remote Parts of the habitable Globe.——O! with how much Juſtice then may one apply to him that elegant Text of *Solomon!* where it is ſaid, " *Like* " *the Roaring of the Lion is the Indignation of the King* " againſt his Enemies, *and like the Dew upon the tender* " *Graſs is his Benevolence* to his Subjects *."

If the Sun is the principal Luminary, which forms the Center of this great Syſtem of planetary Worlds, and vivifies and preſerves the whole as Agent of the Omnipotent.—Our Monarch too was the Center, the Life and the Sun of the political Syſtem of his ſublunary Sphere; his whole Application was to preſerve the Power and Glory of this Nation, together with the Independance and Liberty of thoſe Powers, which, like the leſſer Planets, ſtood in need of the Aſſiſtance of ſuch a ſuperior Star, which always blazed out, *like a Sun of Juſtice, Redreſs and Succour* †.

The Sun illuminates only one Hemiſphere at one time; that which is concealed from his brilliant Rays is for that time deprived of their ſalutary Influence: But our Sun, (whoſe total Eclipſe we now deplore) at

* Prov. xix. 12. † Malachy iii. 20.

at once extended his far-felt Influence to both Hemiſpheres; his Care extended at the ſame time even to his moſt diſtant Subjects.——His Royal Orders were obeyed at the ſame time in the four Quarters of the World, and were every where attended with the moſt happy Succeſſes; we may therefore, without any Hyperbole, juſtly apply to him the energetic Symbol of the *Sun*.

It would be ſuperfluous, as well as uſeleſs, to pretend to illuſtrate his juſt Right to the laſt Emblem or Title of *Father*, having already enumerated the Bleſſings and Felicities which he procured us by his paternal Affection; we may therefore ſay, without the leaſt Shadow of Flattery, that *he governed his Nation like a fond Father and benevolent Protector*.

O! how much ought we as *Iſraelites* to reverence his precious Memory, even more than the reſt of his loyal Subjects, ſince we owe to him an additional Mark of Gratitude, for the powerful and efficacious good Offices his merciful Majeſty was ſo graciouſly pleaſed to exert, in Favour of our Brothers in *Bohemia*, when menaced by another Power (leſs equitable and leſs humane) with the greateſt Danger and moſt rigorous Oppreſſions.

We

We pay an extremely ſhort and limited Honour to the Memory of ſuch an Hero, if we imagine it conſiſts alone in the Repetition of his Exploits: If we would honour him in the manner which would be moſt acceptable to himſelf, let us imitate his Merits and his Virtues: let us take the Life of ſuch a Monarch for our Rule of Conduct, whoſe Government may ſerve as a Model for the greateſt Princes.

Can there be a doubt then, that one who poſſeſſed ſo much Humanity, Rectitude of Heart, Devotion, and Benevolence is now enjoying Glory? It would be extraordinary to find any one ſo ignorant as not to know, that pious and good Men of all Religions, are certain of receiving the Reward of their good Works in a future State. Our *Sages* affirm this, in the moſt expreſs Terms in various Paſſages; and as ſo fair an Opportunity now offers, let me be permitted to endeavour to prove this Point for the general Satisfaction, and I hope I ſhall be able to fix it beyond the power of Doubt. We all know that common Paſſage, which ſays, "*The "Pious of the Nations ſhall enjoy their Share in the World "to come:*" It is alſo ſaid by our *Sages*, that "*God "never refuſes a Reward to any of his Creatures.*"

Our

Our ancient Maſters *, enumerating Sinners, who on account of their enormous and atrocious Crimes did not deſerve to enter into the other World, mention amongſt them, the perverſe *Balaam*, who was not an *Iſraelite*; and if the Rabbys had believed, that no Perſon who was not a *Jew*, could poſſibly be ſaved, it would have been highly abſurd to name *Balaam*; ſince according to ſuch a Doctrine, all the Gentiles would be in the ſame deplorable Situation.

This Obſervation is not mine, but of the great † *Maimonides*.

The celebrated *Rabby Joſhua*, one of the Diſciples of *Rabby Elyhezer*, confirms my Poſition by his Paraphraſe on the following Text **, "*The Wicked ſhall be turned* "*into Hell, and all the Nations that forget God.*" He ſays, that the ſecond part of that Text is a Comment upon the firſt; meaning, that the Wicked, who will be puniſhed by Perdition, are thoſe who are ſo iniquitous as to have entirely forgot God.

I ſhall add but one Authority more, which is quite adapted to the great Subject of this Occaſion.

* Talmud, Treatiſe *Sanhedrin*, laſt Chapter.
† Comment on the *Myſnayoth*.
** Pſalm ix. 17.

The Emperor * *Antoninus*, who was with ſo much Juſtice ſurnamed *the Pious*, honoured with a ſingular Friendſhip † *Rabby Judah*, who was a Prince of the Line of *David:* the Emperor, convinced of that great Man's Sincerity, and that he was incapable of Flattery, deſired him to examine his whole Character with attention, and to tell him, whether he could hope to enter into the World to come; the Sage anſwered in the Affirmative without the leaſt Heſitation; but did not chuſe to expatiate on the Emperor's Merit and Virtues, tho' he had ſo favourable an Opportunity, that it would be difficult to find many Courtiers, who would not have ſeized it gladly. The Monarch objected, that God by the Mouth of the Prophet *Obadiah* ſays, " *There ſhall not be any remaining of the Houſe of Eſau* ‡;—which Argument, tho' ſtrong in appearance, the *Rabby* refuted, by replying that this Verſe was only to be underſtood with regard *to thoſe who acted as impiouſly and perverſely as* Eſau *did.*

The bare Circumſtance, therefore, of having been born or educated in one Religion preferably to another, gives no exclufive

* Talmud, Treatiſe Haboda Zará, Fol. 10.
† The Compiler of the *Miſhna.*
‡ Obadiah i. 18.

excluſive Privilege to admittance into Heaven. The Pious and Virtuous of all Nations, eſpecially thoſe, the fundamental Baſis of whoſe Religion conſiſts in a pure and divine Morality, may be certain of a glorious Reward of their good Actions; but it is incumbent upon *us* as *Iſraelites*, not only to be the moſt exact Obſervers of the moral, but alſo of the poſitive Precepts, which compoſe the Divine Treaſure of our moſt Holy Law.

Here I conclude, beloved Brethren, my imperfect Elogium and unequal Panegyrick. I acknowledge my Incapacity has not permitted me to do adequate Juſtice to the great Character which I have attempted; but I hope I have ſhewn enough of his Virtues in ſo true a Light, as to convince us, that ſo pious, ſo benevolent, and ſo juſt a Monarch, cannot fail of enjoying celeſtial Glory.

I do not doubt but you have taken notice, that I have hitherto made no Application or Illuſtration of the laſt Words of the Text, which are, " *and Solomon his* " *Son reigned in his ſtead*:" But as I am ſenſible, that what might be very naturally enlarged upon from that part of this, and ſome other ſimilar Texts, are to furniſh the ſubject Matter of the congratulatory Sermon of my very able Colleague, the Conſideration of not en-

croaching upon his Province, obliges me to ſuppreſs a great part of what my Loyalty, Obedience, and Affection might dictate. I ſhall therefore make only a compendious Application of the Concluſion of my Text.

It is abſurd to imagine, that in this Life there can be compleat Happineſs. The laſt, but moſt fervent Wiſh of *David* was, that in his Days the moſt holy Temple might be built. That was the Object he panted after, to complete his own Happineſs and that of his Nation: for this he made ſuch prodigious Preparations; but divine Providence had decreed, that *that* Felicity ſhould be reſerved for his beloved Son *Solomon, born at the Court of Jeruſalem*, and ſurnamed "*cheriſhed* "*of God.*"

The laſt, but moſt fervent Deſire of our auguſt Monarch was, that in his Days a ſolid, juſt, and honourable Peace might be concluded; that was the Object he panted after, to complete his own Happineſs and that of his Nation; for this he did all that could poſſibly be expected from his Valour and Magnanimity; but Divine Providence had decreed, that *that* Felicity ſhould be reſerved for his beloved Succeſſor, born in this Court, to whom the Title of "*cheriſhed of God,*" is juſtly applicable, ſince he has begun his Reign with founding

founding his Government upon Morality, Devotion and Religion.

The ſame Cauſes always produce the ſame Effects, and as our powerful Sovereign has inherited together with the Crown, the Virtues of his Predeceſſors, we may be aſſured, that the Repreſentation I have made in this Diſcourſe of the Felicities we have already enjoyed, will prove an equal Portrait of thoſe we may moſt juſtly expect to enjoy.

What leſs can we expect from a King, who condeſcends to promiſe us in the moſt clear and emphatic Terms, that *the civil and religious Rights of his Subjects are as dear to him as the moſt valuable Prerogatives of his Crown?*

What leſs can we expect from a King, whoſe firſt Declaration to his Council ſeems to be an Emanation from the divine Spirit of *David* and *Solomon?* I ſhall only produce the Texts, as it would be quite ſuperfluous to make the Compariſon. *David* declares, *Mine Eyes ſhall be upon the* FAITHFUL OF THE LAND, *that they may dwell with me: he that walketh in a perfect Way he ſhall ſerve me* *. Let us now ſee what the wiſe King ſays †, *Righteous Lips are the Delight of Kings: and they love him that ſpeaketh right.* From ſuch glorious Promiſes and Declarations

* Pſal. ci.

† Prov. xvi. 3.

clarations what may we not expect? Let us therefore ſay of our illuſtrious Sovereign what *Benaja* ſaid of *Solomon* *, *As the Lord hath been with my Lord the King, even ſo be he with Solomon, and make his Throne greater than the Throne of my Lord King David.*

It is evident from the ſacred Hiſtory of our Kings, that to know which of them were fortunate or unfortunate, it is ſufficient to know which were virtuous and religious, and which were of the oppoſite Character.

Morality and Religion are the Soul of Republicks; Princes have not only under their Care, the civil and ſecular Government, but 'tis alſo incumbent upon them, to procure the Reformation of their Subjects; as that is the ſureſt Means to preſerve them in Loyalty, and to acquire the Preſervation and Proſperity of their Dominions, as well as to propitiate and procure the Divine Grace and Protection in the Day of Battle. Our mighty and Religious Monarch attending to the certainty of this Righteous Maxim, made it the firſt Care of his Reign, to iſſue a moſt excellent and moral Proclamation to reform Manners, and to recommend the Exerciſe of Morality and Devotion: Let us then, beloved Brethren, ſhew ourſelves on all Occaſions not only loyal Subjects (ſince to this we are bound by our Religion and Gratitude) but let us be exact Obſervers of

* 1 Kings i. 37.

of all his Royal Orders and Intentions: Let us avoid giving the leaſt Shadow of Offence: Let our Conduct be ſuch, that we may be not unworthy of his benevolent Protection. And as it is ſaid of *Solomon* *, *that he ſat upon the Throne of David his Father, and his Kingdom was eſtabliſhed greatly.* Let us implore the like Bleſſing for our merciful Monarch from that divine and ineffable Majeſty, *who changes the Times and Seaſons: who removeth and ſetteth up Kings* †.

Let us invoke with Fervour and Zeal the Omnipotent Being, to grant Force and Valour to our Monarch, and to all the Miniſters of his Power, and that he may be pleaſed *to exalt the Crown of his Anointed* ‡.

Pour, O Lord, upon our Sovereign, a Spirit of Devotion, of Knowledge and Underſtanding, a Spirit of Council and Valour, a Spirit of Wiſdom and of thy divine Fear ‖.

Grant, O Lord, that Virtue, Truth, and Reformation, may flouriſh in his Days! Direct his Councils, O moſt wiſe Being! That he may obtain the greateſt Glory and Proſperity to his Kingdoms and Dominions.

Permit, O Lord, that *her Royal Highneſs, the moſt auguſt Princeſs Dowager of* Wales, may ſee, and be Partaker of all theſe Bleſſings, for to her theſe Kingdoms owe the moſt grateful Acknowledgments, for the glorious Fruit eman'd from her Maternal Care and devout

* 1 Kings ii. 12.
† Dan. ii. 21.
‡ 1 Sam. ii. 10.
‖ Iſaiah xi. 2.

devout Education! Pour down, O Lord, the moſt precious Benedictions upon all the Royal Family! Grant, O moſt merciful Lord, to our benign Monarch a happy Length of Days: and permit that we may never want a Prince of his moſt illuſtrious Race, to adorn the Imperial Crown of theſe Realms! Grant, O Lord, that the moſt compleat Bleſſing that it ſhall be poſſible to beſtow hereafter upon the moſt beloved Sovereign, be this, MAY HE BE AS GOOD AND HAPPY AS KING GEORGE THE THIRD. And vouchſafe, O merciful Lord, that in his Days may be accompliſhed that bleſſed Prediction of *Jeremiah*, in which, ſpeaking of a Deſcendant of the Houſe of *David*, he aſſures us, that "*In his Days* Judah *ſhall be ſaved, and* Iſrael "*ſhall dwell ſafely* *."

* Jeremiah xxiii. 6.

FINIS.